SPECIAL COLLECTIONS

EAST WEST 東西報

THE CHINESE - AMERICAN JOURNAL • PUBLISHED WEDNESDAYS • OCTOBER 18, 1972 VOLUME 6, NUMBER 41 • 15 CENTS

Law Caucus struggles for community trust

By R. HENDRIX

"We're not trying to get rich or off the community; we are try- to provide legal assistance to ople who need it. Asian people reluctant to deal with strangers d we're strangers at this point. hope that we may gain their st and confidence," says attor- y Dale Minami of the Asian Law ucus.

Struggling to develop into a ble organization while provid- low-cost legal services to the ian community, a band of altru- ic young East Bay lawyers and piring lawyers calling themselves Asian Law Caucus plan to en their doors formally some ne in December.

The Caucus, a non-profit corpo- ion located at 3408 Park Blvd. Oakland, has already obtained te tax-exempt status and is vir- lly assured of acquiring that tus from the federal govern- nt. It has secured a $3,000 nt from the Glide Foundation d a tentative $5,000 grant from Japanese American Citizens ague, but must gather further nding in order to continue in eration.

PEOPLE VS. HALL

The opening of the Caucus rep- ents a milestone in the continu- campaign to rectify more than century of legal discriminatory actices against Asians begun in 54 when the California State preme Court barred court testi- ony of Chinese in the decision People vs. George Hall.

Minami, currently the only full- dged attorney on the staff, de- ibed the Caucus's objectives. e hope to provide free or mini- l cost legal services to Asians others in need of them, to insti- e a legal education program to orm the Asian community of ir rights under the law and pre- t needless encounters with law forcement officials, to combat titutional racism which oper- s through the legal system, to roduce law students to practical lication of the law, and to con- ute to the demystification of law by demonstrating that it's as complex as it seems to be s people make it out to be."

LEWAY BUST

he need for a legal organization red to the Asian community recognized by Ken Kawaichi Mike Lee, two of the Caucus's inators, in 1970 when the way Poolhall Bust" and wave Third World campus strikes oc- red. Last year an informally anized group took cases on an hoc basis, but it was not until summer that the seeds of a nal organization were planted. he group currently has about cases on its docket, but will n be able to handle many re. They have handled a variety cases including those relating andlord-tenant relations, mar- riage dissolution, drugs, and immigration law. They are presently defending newsdealer Harry Wong (E/W Oct. 4). They have not yet decided whether or not to handle cases involving Chinatown gangs.

Garrick Lew, one of the Caucus members and a second-year law student at UC's Boalt Hall Law School, explained that the Caucus's location across the street from Oakland High School was chosen because of the high concentration of Asian families in this vicinity. "Oakland High is 30 to 40 per cent Asian, and when they first leave San Francisco's or Oakland's Chinatown, many Chinese families settle in this area," said Lew.

The San Francisco Neighborhood Legal Assistance Foundation, an OEO-funded organization, has provided free legal assistance but was not planned to meet the needs of the Asian populace. SF-NLAF has only two Chinese speaking and no Japanese-speaking attorneys on its staffs, and bilingual skills are necessary to communicate with many Asian clients.

Besides poverty, illiteracy, disease and other seemingly unresolvable conditions suffered by Asian communities, other needs—sometimes hidden, but existent—must be met.

The Caucus also hopes to foster communication among Asian lawyers and Asian law students in its program.

ASIAN ARTIST EXHIBIT AT S.F. MUSEUM OF ART

Museum Intercommunity Exchange, a San Francisco Museum of Art community-oriented program, is presenting an exhibit by San Francisco Asian artists at the museum, Van Ness at McAllister.

The exhibition includes paintings by Lui-Sang Wong, Chang Ta-ch'ien, John G. Young, Alan Yu Fong, C. C. Wang, Nong, George Duran, Chung Rai Fong, Nam Kwan, and Akihiko Kato. It also includes a calligraphy scroll by Li Li Ta and a sculpture by Shuko Kobayashi and Takami Sakurai.

The exhibit, which opened October 14, will continue through November 19, during regular museum hours.

For more information call Mary Miles Ryan, 863-8800.

ASIAN PROGRAM NEEDS CHILD CARE AID

The Asian Newcomer Program at Hancock School on Filbert St. is asking for help in child care.

The project is a receiving center for new immigrant families to learn basic English and about community resources. Some parents can attend only if child care is provided.

Anyone interested in helping for two or three hours a week should contact June Quan at 771-3353.

DR. JOSEPH LEE (Michigan State University photo)

Shanghai seems like a sinner reformed

By MIKE MORRISON

(Ed. Note: Dr. Joseph Lee, a native of China, had an opportunity to take a six-week tour of the mainland this summer. Lee, a professor of humanities at Michigan State University, was accompanied by his wife, Lucy, a biochemist.

Prof. Lee came to the United States in 1953 as an assistant naval attaché to the Nationalist Chinese embassy in Washington, D.C. After resigning his commission in 1955, he earned a Ph.D. in American history from the University of Maryland, specializing in the American Civil War. He has been a member of the Michigan State University faculty since 1963.

The following are selected passages from an interview by the assistant editor of MSU News Service.)

EAST LANSING, Mich. — Joseph Lee did not recognize Shanghai from the air because it was night and in the past the city was like a torch that could be seen for miles. Now it was dark, like the rest of the landscape below.

From the limousine that took him from the airport to his hotel he could see how the city had changed.

"I remembered it as a night city, a sin city ablaze with neon and full of prostitutes, pimps and swaggering foreign sailors. I remembered the warships in the Whampoo River, and when I close my eyes I can still see the corpses that seemed always to be floating in the Suchow River."

It was August 1972, and Lee, now a professor of humanities at Michigan State University, was beginning a six-week tour of the homeland he had never expected to see again.

Lee had last seen Shanghai as a midshipman in the Nationalist Chinese navy in 1947, two years before the Communists conquered the mainland.

As he drove through the city, he could see that the night people were gone and the Whampoo held a fleet of cargo vessels. The heavy automobile traffic he remembered had been replaced by bicycles and an occasional bus. The bars and the Coca-Cola signs were gone. The once filthy streets were immaculate.

"Shanghai somehow seemed like a sinful person who had become moral."

There were many other things besides the once garish, now modest Shanghai that Lee did not immediately recognize, for the China

(continued on page 7)

5 Chinese charged with extortion

Oakland police appear to have cracked an extortion ring plaguing Chinese businesses and residents.

Two Chinese adults and three youths were charged with extortion in an incident that took place two weeks ago.

Police Capt. John Lothrop said the racket, involving a gang of 30, has been going on for the past two years.

As a result of arrests made Oct. 6, he said, Chinese residents previously reluctant to talk now are willing to testify.

Lothrop explained the police were called two weeks ago by a Chinese family whose son allegedly was beaten on Oct. 5 by three youths demanding $100 from the Skyline High School student.

The youths and two Chinese adults showed up at the boy's home the next day, as they said they would.

Police, however, were waiting a block away.

The five demanded $300 from the boy's well-to-do parents, Lothrop said.

They were arrested as they left the house in the Oakland Hills. Their car was found containing a loaded gun.

Charged with attempted extortion were Galen Way Yuen and Joe Gong Chin, both 20. Bail was set at $50,000.

UNION SQUARE HOTEL HOLDS JOB INTERVIEWS

Hyatt on Union Square will hold interviews for various positions at 150 Post St., suite 340, on Friday, Oct. 20, between 10 a.m. and 6 p.m.

There are positions for a cafeteria manager and chief telephone operator, both starting in October; for a head cashier, starting November 1; and for four night income auditors, a general cashier, two accounts receivable clerks and a microfilm clerk, starting December 15.

There is no need to call for a specific appointment time. For more information call Lynn Calandra, personnel director, at 398-5014.

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EDITORIAL

THERE IS A DIFFERENCE

For a long time East/West has encouraged our community to distinguish Chinese-Americans from Chinese nationals in the United States. Chinese-Americans are U.S. citizens of Chinese descent. Chinese nationals are citizens of China, who happen to be living in America at the time.

We further encourage Chinese-Americans to participate wholeheartedly in the politics of the U.S. and to be involved in the welfare of our community. In other words, we should refrain from getting involved with the politics of China. Those who feel a strong attachment with China could help promote understanding and friendship between Americans and Chinese. But Chinese-Americans should not allow themselves to be used as agents of a foreign country.

Because of our stand, we have been misunderstood by many in our community who have strong ties with China. This may be due partly to the fact that the older Chinese cannot understand why someone would renounce Chinese citizenship of his own accord. They feel that a Chinese, regardless of his citizenship, should be loyal to China first and foremost.

We are, therefore, anxious to print part of a speech given by Yen Chien-ying, vice-chairman of the Military Commission of the C.P.C. Central Committee, at the National Day reception in Peking. Yeh concluded his speech by saying:

"The Chinese nationals in various parts of the world have always respected the sovereignty and laws of the countries in which they reside. Over a long period of time, they have lived in friendship with the local people and contributed their share to the development of the economy and culture there. We hope that they will make even more contributions in promoting the friendship between the Chinese people and the people of the countries in which they reside.

"Many foreign friends of Chinese descent are also attending this reception today. You are kinsmen of the Chinese people. You have adopted the nationality of other countries of your own accord and we approve of your choice. We would like to see you make contributions to your countries and to the promotion of the friendship between the people of your countries and China!"

HUMAN RIGHTS COMMISSION

The election of John Y. Chin to the Community College Board and his resignation from the Human Rights Commission leaves a vacancy on that commission. Mayor Joseph Alioto will be appointing someone to fill that vacancy. There are fourteen Human Rights Commissioners at this time and none of them are Chinese.

We are hopeful that the mayor will appoint a Chinese to the vacancy. Not to do so would leave the Chinese with no representative on that important commission. But we urge that the appointee be a Chinese who is knowledgeable of the San Francisco Chinese community and its cultural and social problems. The person should also be articulate and confident enough to speak out at commission meetings for the dignity and rights of minority peoples.

The age of tokenism in political appointments should be put behind us. We need a qualified Chinese in that position.

Letters to the Editor

BJERRE'S CHINA

Dear Editor:

I saw Jen Bjerre's film "China" at the Veterans' Auditorium last week. Bjerre handles the subject rather well. Through his sensitive approach one is moved to sense the sweeping changes happening to a quarter of humanity.

But I am offended by the promoter's lies. The advertisement said "never before seen." This is not true. The film has been shown many times. The ad said it was a 1972 film. We saw no recent footage. Most of the scenes were photographed during the Cultural Revolution.

Some complaint about the promotion should be filed with the proper authorities.

Harry Lee
San Francisco

DICK CAVETT

Dear Editor:

At the Dick Cavett Show on Thursday, Oct. 12, the well-known writer Dr. Han Suyin was a guest. Just when Dr. Han was engaging in a most interesting, but serious, discussion on the recent history of China, the personality cult, the Sino-American relationship, etc., Mr. Cavett asks:

"When you eat American food, do you get hungry an hour later?"

This slur on the Chinese-Americans is a display of bad taste in any event. But to pull it on someone who is not an American and most probably unaware of its overtones is unpardonable.

Mr. Cavett's remark reminds us that we still have a lot of work to do toward racial tolerance and harmony. Unless we educate the majority, the minorities will always end up at the wrong end of a joke.

V. Lee
San Francisco

WEATHER

Dear Editor:

I was pleasantly surprised when TV Channel 2 announced that they were showing the weather forecast in Chinese. However, I was dumbfounded the first time I saw it, last Thursday night. The Chinese characters were upside down. Of course, the weatherman went merrily on telling the audience about the lovely day ahead of them. There was no indication that anyone noticed the reversed characters.

Sure, the Chinese are a bare tenth of the city's population. Does it mean that they're expected to stand on their head whenever there is a weather forecast?

John C. Chan
San Francisco

ENGLISH STUDY PLEA

Dear Editor:

I was very interested in reading Folk Kuhn's article "English Language Training Pepped Up in Peking" (E/W, Sept. 27), in which he mentions that "Young Chinese here are burning the midnight oil to master this foreign language."

When I became interested in the immigration problems of the Chinese people, I originally told the authorities that English was not taught in the schools on mainland China and learned, much to my dismay, that it was taught in the upper classes. When I mentioned this to one of the young people (who arrived about twenty years ago), he said, "Yes, English is taught, but we weren't interested."

Then, we had other experiences with relatives of American citizens who lived in Hong Kong and who wanted to come to America. When their papers were filed, they were urged to learn English—as much as they could—as English was the language of this country. Some of the cases took years before the visas were issued, yet, when the immigrants arrived, they did not know any English.

Recently, while abroad, we visited a family who were supposed to be learning English as we were their sponsors; we learned that it was too much trouble for them to travel back and forth and so they were not attending English classes. It is very important that Chinese learn English—much more so than for English and other foreign language people to learn Chinese.

Since English has always been available, especially to the upper classes, any Chinese with relatives living in America should take advantage of this course in school. If they studied English at home and then seriously continued it in America, they would not be speaking broken English or English "with an accent" as mentioned in Victor Low's article (E/W, Sept. 27).

Just this week, at our Chinese church school, a very young lady (in her early twenties) who has lived in America for four years and who has been very reluctant to learn English remarked, "It wasn't that I wanted to bring my mother to the United States I wouldn't even bother to learn English."

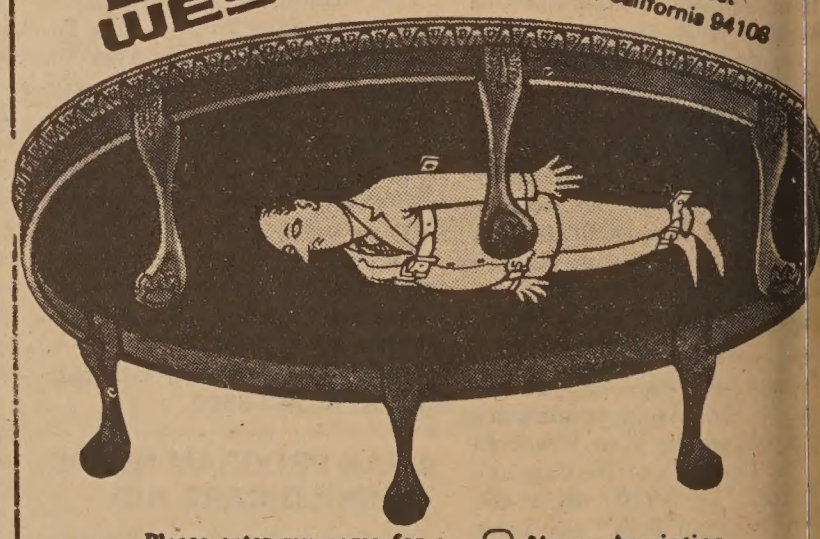
This seems to be the general attitude of many of our Chinese and it is a poor attitude, for if the money of the United States is good enough for them, certainly, they should make every effort to learn the language of their adopted country and contribute towards its growth.

From various articles in East/West, I notice that many of our people are doing what our forebears never wanted us to do—jumping on the bandwagon, demanding welfare checks and things for nothing. Our people should be encouraged to keep clean homes; to take care of their property and to be thrifty and honest and industrious people. What we need more than a demand for better housing and welfare checks is leaders that can be a credit to the Chinese people in the field of government, industry, education, housing, etc., etc. Being in American politics can be a big help to our people, for through this medium legislation can be enacted to eliminate any inequities which may be existing.

Recent articles on Chinese selling opium and heroin in New York's Chinatown are very embarrassing, and we of Chinese birth hope that the report concerning the illicit shipment of large quantities of heroin from mainland China is unfounded.

Lillian Lee Kim
Baltimore, Md.

Be suspicious!



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the CHI-am corner

By Jade Fong

E YOU TRIED A CHINESE LOVER?" . . . Well, according to :tober 1972 issue of Cosmopolitan, they're highly recommend- hat's in contradiction to the Chinese female opinion as reported rvey covered in East/West's previous article, "The Chinese Male on-Swinger." But then it sounds like Cosmopolitan gathered its al from Occidental females and it may be that Oriental males differently with them, in which case we Oriental females are g something.

if the Oriental men that Cosmopolitan knows of are great the magazine article is misleading in assuming that all Oriental must be so. As Chinese raised in a family environment where not mentioned, we know that it is not true that "The Chinese raditionally considered sex the highest art form and raise their n to be successful in love just as American children are encour- be successful at football or skiing."

r sweeping statements include: "Most Chinese have known aphrodisiacs since they were children," and "Nearly every Chi- an has a private collection of pornography *not* suitable for your e suburban coffee table."

ssence, Cosmopolitan's article builds the Chinese male up as a with exotic sexual practices (such as eating sea slugs and raw h for aphrodisiac effects and keeping an abacus by the bed to

with exotic sexual practices (such as eating sea slugs and raw sh for aphrodisiac effects and keeping an abacus by the bed to count of the sexual encounters during the course of the evening) *nachismo* complex in wanting "to make love to as many women sible." Females taking this article seriously may be disappointed they find that their Chinese lover's boudoir does not fit Cosmo- n's description ("Plum incense burns constantly and silk flowers ewn everywhere. The bedspread is embroidered with gold and dragons, and the walls are covered with beautifully framed watercolors.") or that he is not as "barbaric" and as skillful a s he has been described to be.

e are good and bad lovers in every race. It is a gross mistake to lize that Chinese men as a rule are great lovers. As an experi- Chinese male remarked to me, "I've been told I'm good in bed, didn't learn it from my parents. I was a virgin until I was eigh- learned from Caucasian girlfriends, who also told me that some e lovers that they have encountered are like rabbits in bed , bam, thank you, ma'am)."

★ ★ ★

TY BY REASON OF RACE . . . is a TV special on the Japanese- can internment during World War II. A moving and well- ated account of how Japanese-Americans felt about being forced in detention camps and of the humiliation they suffered during eriod, the documentary leaves one with a heavy thought at the 'The Americans have admitted their mistake, but such a racist n happen again since the Executive Order and Supreme Court n that imprisoned the Japanese have not been revoked."

ughout the program appear statements by Americans that at ne they felt it was a necessary defense measure and that now t is over, the Japanese should forgive and forget. But having d a hard lesson and knowing that history may repeat itself, it that we do not forget—not so much because we want to hold ge against Americans for their past mistakes, but to insure that ne mistake does not repeat itself.

milar example of American racism fresh in my mind because I ust finished Dee Brown's *Bury My Heart at Wounded Knee* con- he American Indian. There is another case where the American ment wrongly instigated policy against a race because of the ing of her racist and greedy people. In this book is the Indians' reaking and detailed account of how their initial friendship l the white man was repaid with the destruction of their land ople.

inorities, we must all unite to prevent any such racist injustices appening again!

★ ★ ★

RRECTION ABOUT *LIANG CHA* . . . mentioned in my last n. Sam Wo in San Francisco serves "egg tea," which is a respira- phrodisiac, but if you want *liang cha*, ask for 王老吉茶 , pronounced "wong low gut cha."

St. Mary's annual program

By JERRY LEE

The St. Mary's Chinese Mission and Social Center will hold its annual Fall Festival, this year entitled "HULA-bration," at the Old St. Mary's Auditorium, 660 California St., in San Francisco's Chinatown, on Saturday, Oct. 28, from 11 a.m. until 10 p.m.

This year, the atmosphere is strictly Polynesian as the Chinese Mission, a Chinatown landmark for over 50 years, attempts to raise money to sustain its day and evening schools and numerous programs which have benefited thousands of Chinatown residents.

"HULA-bration" will feature numerous games and activities for HULA-brants of all ages. Food, family fun and entertainment, activities of skill and chance, a flea market and prizes galore are available throughout the day to all. The evening will culminate in a raffle for over $2,500 in cash and prizes.

The St. Mary's Chinese Mission and Social Center, since its founding in 1920, has evolved into one of the major centers for Chinese-Americans of all ages throughout the Bay Area.

Besides a regular day school program for grades one through eight, the Center contains a Chinese language school program that encompasses the elementary, junior high and high school levels, a boys' club, a teen club, a college-age group, bilingual programs, an active men's club and parent-teacher association, and houses numerous English-language classes for adults and City College extension courses.

"HULA-bration" receipts will benefit all these community-oriented organizations and programs, including the world-famous St. Mary's Chinese Girls' Drum Corps and Drill Team and a growing inter-school athletic program for Chinese youths.

An outstanding resource center for many Chinatown and Bay Area Chinese-American civic leaders, the St. Mary's Chinese Mission and Social Center invites everyone to come and participate in this important and worthwhile affair.

Further information on "HULA-bration" can be obtained by calling 362-7394, or by coming to the St. Mary's Chinese Mission and Social Center, 902 Stockton St., San Francisco 94108.

WOMEN'S LEAGUE ISSUES VOTING GUIDE

A comprehensive explanation of both the state and local ballot measures for the November election is now available.

The explanation is put out by the League of Women Voters of San Francisco as part of its Voters Service program.

The arguments for and against are collected from published statements, from media editorials, from organizations and from individuals.

The "comprehensives" are available at 12 Geary St., for $1 for the 19 local issues and $1.25 for the 22 state ballot measures.

Newly appointed staff for the Asian Women's Center in Los Angeles: from left, Sandy Wong, administrative assistant; Irene Hirano, associate director; and Linda Iwataki, director. (Visual Communications photo)

STAFF APPOINTMENTS FOR WOMEN'S CENTER

LOS ANGELES—The Advisory Committee of the Los Angeles Asian Women's Center has announced the selection of Linda Iwatake as director. Also selected for staff were Irene Hirano as associate director and Sandy Wong as administrative assistant to the Center.

They will act as a coordinating body working collectively with the staff and programs to implement the goals of the Women's Center. The Asian Women's Center hopes to move in the direction of uniting women of different ethnic backgrounds and ages in promoting personal growth and self-reliance through education and serving the people.

The Center has set forth the following priority areas for program development: (1) individual and family counseling, (2) women and health, (3) drug abuse, (4) child care, and (5) education.

All programs will emphasize the importance of education in understanding and self-analysis of Asian women. An integral part of the Women's Center program will be leadership and skills development to enable women to become actively involved in the process of social change.

Applications for staff positions in the program areas are still being accepted. Women desiring information on staff positions are asked to contact the Asian Women's Center, (213) 383-1112.

'RED LANTERN' BACK FOR 4-DAY RUN

"The Red Lantern" will be shown again October 22 to 25, at the Cento Cedar Cinema, 38 Cedar St. at Larkin.

The film will be shown at 7:30 nightly with matinees at 2 and 4:30 p.m. October 22. Admission will be $1.50.

The showing is sponsored by the U.S.-China Friendship Association.

SECRETARY TRAINEE

The position of secretary trainee is open in the youth development program of the Chinatown-North Beach Area Youth Development Program.

This part-time job is open to high school students who speak both English and Cantonese and are able to type thirty words per minute. They must be able to work 20 hours per week.

Further information can be obtained by calling 989-3610.

BURTON ENDORSED

The Chinese American Citizens Alliance endorsed Assemblyman John L. Burton for a fifth term in the state legislature.

Burton, a Democrat, was elected to represent San Francisco's 20th District in 1964, 1966, 1968 and 1970.

OAKLAND POLICE SERVICE CAREER OPPORTUNITY

Over 40 Patrolman positions will be available in the next six months for careers in the Oakland Police Department. We want these positions to be filled by mature, responsible, dynamic Asian Americans, American Indians, blacks, Spanish Americans or individuals of other ethnic backgrounds who are Oakland residents and who complete the comprehensive hiring process. If you apply and are appointed you receive:

SALARY
Over $12,500 to start

TRAINING
32 weeks on the job training

CAREER BENEFITS
Including vacation, holidays, medical, dental, education, retirement

MINIMUM REQUIREMENTS
Age: 21-32 Height: minimum 5'7" Weight: 135 lbs.
Vision: 20/100 uncorrected, corrected to 20/30 one eye, 20/20 other eye.
High school graduate or GED score of about 262.

Call recruitment officer (273-3731) or contact Civil Service, Room 100, Oakland City Hall, 14th and Washington Streets, phone 273-3111

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CHINESE WORD-A-DAY

BY GORDON LEW

The word "four" has four sides. I mean it is a rectangle.

"What are the two strokes doing inside the box?"

"Can't you see? They are braces supporting the top."

"The Four Books" of Confucius are the Great Learning, the Analects, the Doctrine of the Middle Way, and the Sayings of Mencius. "The Four Virtues" of women are good behavior, good speech, good appearance, and good housekeeping. "The Four Seas" were an ancient concept of what surrounded China and gave the Chinese an egotistical idea of calling their country the Middle Nation.

Let me tell you a story of four doves. Pardon me for not being a pacifist here, for I am going to tell a story of cooked doves.

The story goes that once a poet dined with a big eater. When the dish of doves was served, the big eater ate three of the four in a very unpoetic manner.

The poet was amazed at his guest's appetite and table manners.

He pointed to the last remaining dove and said, "Why don't you take this little one too?"

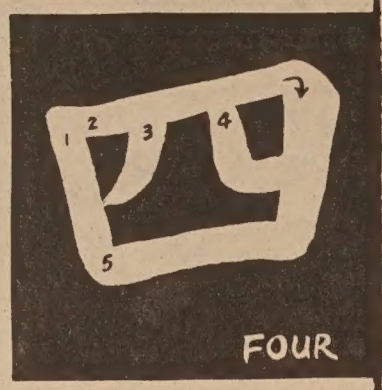
"No, I'll leave that one for you," said the big eater.

"I insist that you go ahead. I think it belongs to the same family."

"What does that have to do with it?"

The poet replied, "I hate to see a family separated."

— Yes, as I was going to say, "A family that flies together fries together."



Cantonese **SEI** Mandarin **SZ**

Rhyme with HAY

China's new policy

Professor Shiing-Shen Chern, who was one of the first Chinese scientists to become world famous and who recently visited the People's Republic of China, will speak on his trip this Saturday at 2 p.m. at Pauley Ballroom in the Student Union on the UC Berkeley campus.

Having been away from China for almost a quarter of a century, Chern found the rise in the general standard of living in China most impressive. There is no comparison to pre-1949 days, he says. He was struck by the number of high schools and felt that illiteracy seemed completely eliminated.

He noted with satisfaction that this national face-lifting has been achieved without foreign aid, solely through self-reliance. Everybody he met exuded pride and confidence and this, he observes, augurs well for China.

He was born in China on October 26, 1911. He received his early education in China and in 1930 became the first graduate student in mathematics in Tsing Hua University. In 1934 he went to Hamburg, Germany, to study under Wilhelm Blaschke and, two years later, received his doctor's degree in mathematics.

From 1943 to 1946, he was a member of the Institute for Advanced Studies at Princeton. During this period he made mathematical discoveries of lasting importance, including the so-called Chern characteristic classes, which play a major role in contemporary mathematics.

In 1946 he became head of the mathematical division of the Academica Sinica and was instrumental in training a large number of outstanding young Chinese mathematicians. He left for the U.S. in 1949 and, since 1960, he has been a faculty member of UC Berkeley.

Chern is regarded as the leading geometer of his generation, has been elected to the National Academy of Sciences, and has received the Chauvenet prize of the Mathematical Association of America and honorary doctor's degrees from the University of Chicago, Hamburg University, and the Chinese University of Hong Kong.

HERBALIST FINED FOR FALSE ADVERTISING

HONG KONG — Lui Yat-ming, a 71-year-old Chinese herbalist, was fined $500 in Central Court for possessing a restricted poison and antibiotics and placing "undesirable" medical advertisements in a Chinese newspaper.

In an advertisement in the Yuet Wah Daily News of August 16, Lui claimed he could cure various diseases.

On August 17, the police, accompanied by Dr. Kwan Hon of the medical department, searched Lui's premises and seized three items of suspected controlled drugs.

They were sent to a government chemist and found to contain the poison and antibiotics.

In other cases involving Chinese herbalists charged with possessing controlled drugs, Tsang Po-ming was fined $300 and Shum King was allowed bail of $2000.

'WOK BOOK' AUTHOR TEACHES COOKING

Gary Lee, author of *Wok L* will teach a Chinese cooking at the Clay Street YWCA, Clay St., beginning November

Lee, master chef at the B consulate general, has ope famous restaurants in China Europe and the United Stat well.

The seven sessions are $ plus a $7 lab fee.

Other Chinese cooking c are also taught in seven ses for the same fees. Rose Chan teach Cantonese cooking Linda Lew will teach nor Chinese cooking; Margaret will teach "Chinese cuisine."

Opening the week of Octob is "Chinese Brush Painting," t by Madeleine Fu. The sever sions are $17.50.

A children's dance class w taught by Tony Wing, with on Wednesday nights and dren's tap dancing on Satur The seven sessions are $10.50

Mrs. Elsner and Jennifer will give individual piano le at $2.50 per session.

For further details, call the CA at 982-3922.

COORDINATOR

The Pre-School Bilingual-tural Program of the Chinat North Beach Childcare Cent announced an opening for p coordinator. Applicants s have knowledge of the Ch and American cultures and b to speak and write English Chinese.

Those interested should 771-4869 before October 25.

中華藥房

CHINA PHARMACY

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Chicken Little rides again

By JOHN B. LUM, Ph.D.

e SFUSD department that former school superintendent has Shaheen no end of trouble the personnel department, evidently felt that the SF- had enough minority admin- ors as there were. It is little ise, then, that it should now out with a report addressed concerned parties" that the SD has already reached its share of minority adminis- s for the 1972-73 school

thermore, for the 1973-74 l year, of the twelve antici- administrative openings, three have to be minority ers.

re are many ways to look at report. Of the 405 SFUSD l administrators, 77 are mi- y members. Of these 77, 62 the field (presumably to the natives quiet); and of 62, 13 are only in an acting ity. Of the remaining 15 at ntral office level, no one can id to have enough power and nce to make a real dent in tion.

power positions, naturally, white administrators. What ll boils down to is that with led "affirmative action," eth- inorities (who, by the way, e majority) will have to wait doomsday before they can heir fair share of influence heir children's education.

s little wonder, then, that ities are forced to rely on s to change the white man's sigence. Unpleasant as it be, meaningful quotas make possible for the white power ure to perpetuate its own f unmentioned quotas that ively eliminate qualified mi- es from assuming their share action.

problem that remains is that FUSD has some ridiculous ative action goal of 23.5 per minority administrators this To make the goal 23.5 per white administrators would as much sense.

was mentioned above that are many ways of looking at report. The one way that give some perspective to all hough, is to look at it his- lly or anthropologically. It is the white power structure has been afraid of numbers her people. It is only the power structure that, no matter how outnumbered, has to dominate the lives of those who outnumber it. It is only the white power structure that, although it is in someone else's country, expects privileges not accorded to the natives.

The SFUSD personnel office, by its continued insensitivity to the worth of many qualified minority people, is not big enough to meet the challenges of the 1970s. Why should it be? After all, it is only part and parcel of the past insidious history that gave it its birth.

There are other insensitive departments, to be sure. In fact, one has just eliminated all the ethnic studies resource teachers in the SFUSD. Indeed, with the firing of Dr. Shaheen, the problems of integration, affirmative action, and curriculum seem to be in for a rough year.

SHUFFLING PEOPLE FOR LESS PAPER SHUFFLING

Last semester, mention was made several times of President Nixon's plans for intergovernmental (federal, state, and local) cooperation that might have had some implications for education. Nixon's thrust was to set up official machineries whereby high officials of the three levels of government were to get together for cooperative endeavors. Even a machinery for business luncheons was set up.

The latest now is that, if he is re-elected, Nixon will ask Congress to allow a large number of federal executives to swap jobs temporarily with local and state executives, all in the hopes that these officials would get a better idea of each other's views and thus cut red tape to a manageable level. All personnel in the swap will keep their tenure, pay, and fringe benefits.

When all this activity filters to departments related to education is a big question. When and if all this filters down to the child in the classroom are still bigger questions.

In the general spirit of things, we guess, the California State Department of Education is reorganizing itself into a design known to organizational behaviorists as "matrix management." The matrix management plan is supposed to allow for the best features of industrial and post-industrial organizations. Nowhere in this plan is there a spot for Asian concerns.

ASST. STAFF DIRECTOR

The Chinatown-North Beach Youth Development Program is looking for an assistant district staff director who will supervise district youth workers and secretaries.

Applicants must have a minimum of two years of youth work experience, be bilingual and knowledgeable in immigrant youth situations, and have the ability to deal with immigrant groups. Salary is $597 per month.

Apply to Chinatown-North Beach Youth Development Program, 12 Waverly Place, third floor, San Francisco 94108, or call 989-3610.

CORRECTION

In John Lum's article last week, "Is There a Locksmith in the House?," the fourth paragraph should have read, "As with most educational practices, there have been some bad bilingual practices as well as there have been good bilingual practices," and not "as with most educational practices, there have been some bad bilingual practices."

China's Highways

Tokyo

Southwest China's mountainous Szechwan province now has 68,560 miles of highway, the New China news agency reported yesterday.

Paintings, drawings, collages, sculpture, ceramics needlepoint, jewelry and other handcrafted items are being auctioned off through October 22 at the Metropolitan Showroom, first floor of the Icehouse, 151 Union Street. All works were created by the designers of the California Northern District Chapter of the American Institute of Interior Designers. The auction will be culminated in a Cabaret Party this Sunday from 5-8 p.m. at the Icehouse. Tax deductible charge $4.00, 989-5364.

EDUCATION JOB

A position for a full-time education coordinator is now open at the Chinatown-North Beach English Language Center, 550 Montgomery St., tenth floor.

Potential applicants may call 391-7583 or 392-4627. The closing date for applying is Friday, Oct. 20, 1972.

New York

The search for quarters to house the United Asian Communities Center has ended with the site committee locating an available loft in the flower-trade district, 43 W. 28th St. Projects envisio ned for the center include education and drama workshops, counseling and referral services, activities for senior citizens, a library of Asian and Asian American literature community bulletin board and film showings.

TIST CHURCH HOSTS VIETNAM FORUM

Social Concerns Committee First Chinese Baptist Church nsoring a community forum continuing war in Vietnam. ommittee feels the commu- should be educated on how war continues to be con- d.

re will be a presentation cer and slides) entitled "The nated Battlefield" in the ary of the church at 15 ly Place on Friday, Nov. 3, 7:30 to 9 p.m.

public is invited; there will admission charge. For more s call Sherman Fong, 391- during the day.

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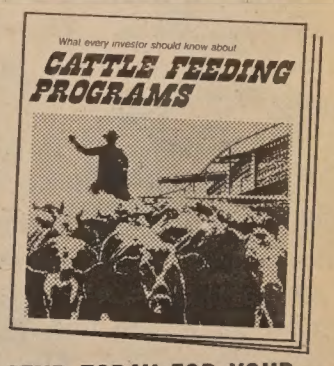

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TAOISM

Tao Is the Way of the World and of Heaven, an Empty Cup That Is Always Full, a Nothing That Has Created All Things. The Old Master Lao Tzu Set Down a Series of Paradoxes That Has Added a Mystical Touch to the Thinking of Chinese Intellectuals Throughout History

By Yang Ming-che

Many people think of Taoism as a religion, including its own adherents. Yet Tao—or the Way—is really a philosophy, at one and the same time both an antidote and a complement to that other great Chinese philosophy, Confucianism. Where Confucianism leaves heaven to the gods and the earth to men, Taoism is mystical to the point of obscurity. This mysticism subsequently was incorporated in Chinese Buddhism and part of it was blended with Confucianism to temper the coldness of the Sage's empiricism.

Like all peoples, the Chinese are self-contradictory. Confucius expressed the strong Chinese sense of the practical. But he left little room for the powerful Chinese aesthetic drive. This is the force that Taoism has served so well. China's greatest writers and poets have been Taoists, even when they were creating in the Confucian tradition

The earliest Taoist writings are witty and replete with paradoxes that offer all things to the man who understands—or suggests forgetting the whole business of life as not very important anyway. Later Taoism was more or less taken over by those who were searching for the secret of eternal life. An interesting, off-beat philosophy was made to serve the purposes of a religion. Today's Taoism, Buddhism, and Confucianism are far from mutually exclusively. They can be pursued separately or together, even in the same temple.

As Taoism was changing institutionally, Chinese intellectuals went right on reading its basic works. They still do. This has served the creativity of the Chinese and preserved the Tao.

The fathers of Taoism are Lao Tzu, the Old Master, and Chuang Tzu. Little is known of Lao Tzu. He was supposed to have been slightly the senior of Confucius. The work attributed to him, the *Lao Tzu,* is a composite piece of writing that probably dates to the third century B.C. Also known as the *Tao-te ching* (The Way and Power Classic), the book sets forth a philosophy of government and way of life. The Tao is the source of all things. Tao and life can be known only mystically and by intuition. To live by Tao it is necessary to be passive and thereby to flow into the unity of the Way.

Tao creates a philosopher-king who is the antithesis of Plato's. In essence, he does not rule. He is passive, free of desire, and contemptuous of strife. He does not interfere in the lives of the people. He gives up warfare and lives in essential simplicity. In his Rousseauistic state of nature, the people live in harmony with the Tao. They are lacking in avarice and bellicosity. They are not confused by false distinctions and foolish moralities.

Tao has a happy way of being all things to all people. It can be used to defend *laissez-faire* or even anarchy. It can also become the fortress of the recluse and the hermit, of the man who given up the world as a bad job and turns his back on social responsibility. The second sage of Taoism, Chuang Tzu, wrote many stories about great teachers who reject honors and high positions.

The style of the *Lao Tzu* is different from its contemporaries. Old bits of wisdom and cryptic sayings are brought together, often in rhyme. Most of the writing is symbolic and poetic. Water is used to symbolize the weak, soft force that in the end wears away the hardest of substances. Similarly, the female figure, weak and passive, is also the creator and in the end all-powerful. Tao and life are paradox, and only in understanding this can there be a oneness with the Way.

These are selections from the *Lao Tzu*:

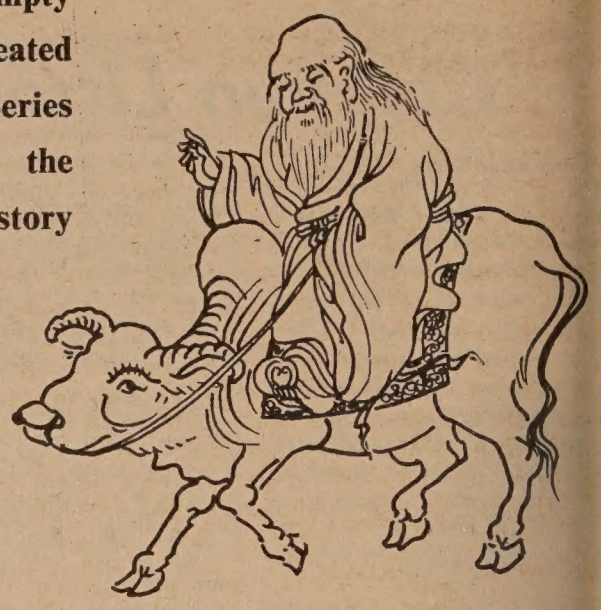
Therefore a sage rules his people thus:
He empties their minds,
And fills their bellies;
He weakens their ambitions,
And strengthens their bones.

He strives always to keep the people innoccent of knowledge and desires, and to keep the knowing ones from meddling. By doing nothing that interferes with anything, nothing is left unregulated.

* * *

The other principal founder of Taoism, Chuang Tzu, is supposed to have lived from 369 to 286 B.C., which makes him a contemporary of Mencius. He seems to have been a minor official at one time but to have lived most of his life as a recluse. Little is known of him. The book that bears his name probably combines his own work with that of disciples and imitators. Like Lao Tzu, this latter-day Taoist resorts to imagery, parable, and allegory. As for Tao, he is less concerned with the Way as a guide to life than as a transcendental entity. He is not so much interested in human society as with the universe beyond. Yet there is an important aspect of Chuang Tzu that was missing in his predecessor. He represents the Chinese case for the freedom of the individual.

Chuang Tzu says man must be freed of his prejudices, his narrow view of the world, his inclination to judge everything in terms of personal experince. Man is no measure of all things, as Confucius had said. He is artificial and of no importance. What matters is the everlasting, universally true Tao. Chuang Tzu is a skeptic and a relativist. His ultimate view is mystical, which makes him a Taoist. Man's experience is limited. Only Tao can know the all and guide the man who believes in Tao and thus comprehends the underlying unity of all things.



In his old age, Lao Tzu tired of secular affairs and sought a pastoral life to the west of Hankukuan, a fortress in Honan. In his westward journey, he is believed to have ridden a *ch'ing niu,* a dark blue bovine animal

In the end Chuang Tzu demeans life t the point of glorifying death. Life is labc and death is rest; life is sickness and deat is the cure. These are excerpts from th *Chuang Tzu:*

There is a limit to our life, but ther is no limit to knowledge. To pursue what unlimited with what is limited is a perilou thing. When, knowing this, we still seek increase our knowledge, we are simply pla ing ourselves in peril. Shrink from fan when you do good; shrink from punishmer when you do evil; pursue always the midd course . . .

* * *

Silent and formless, changing and in permanent! Are life and death one? Do coexist with heaven and earth? Where d the spirits move? Disappearing whither, go ing whence, so mysteriously and suddenly All things lie spread before me, but in non of them can be found my destiny—these ar some aspects of the system of Tao among th ancients . . .

* * *

Survival must be considered a partia measure of value. The Taiwan of 1967 ha nearly 2,000 Taoist temples. There ar about the same number of Buddhist temple and shrines. For some, Taoism is only a primitive religion to which little need be given and from which much may be asked To others—principally intellectuals and creative artists and writers—the philosophy o Tao remains very much alive. Tao poses more questions than it answers. At times the Tao even seems to say that the questions are not worth answering. Yet for the Chinese mind, looking out at the impenetrable mysteries of life, this is often eminently reasonable and quite satisfactory.

As Socrates was discovering about the same time as Taoism was emerging, the best way to answer a question—and to teach—is by asking one. Tao combines mysticism, skepticism, and an immense amount of wisdom in a system that is basically humanitarian and good. Tao is also evidence that there are no bad Chinese philosophies—only bad students.

(Continued from Page 1)

Shanghai

1972 is radically different from China he knew before.

The physical differences are king, not only in the cities but rywhere," he says. "I didn't a single road or country lane t was not lined with trees, n several rows deep."

s a young man during World II he knew northern China as and yellow, a bleak wasteland t starved the people who lived re. Now it is lush and green n irrigation and it produces d.

ECONOMY IMPROVES

he grinding poverty that used ing the major urban areas has ppeared, along with the conuous consumption of the inner es. The cities are now hubs of husiastic, purposeful activity hout the tensions that pervaded m before.

Peking is now a city that goes ed early and wakes up early," says. "Rarely do you find ple on the street after 9:30 or

By 4:30 a.m. you begin to hear rumble of the city from your el room. First the occasional nding of rubber tires on the ement and the creak of vegele carts. Then the horns of the es that tell you the streets are ng up with pedestrians and lists.

You look out the window and see people on the roofs of ldings doing tai chi chuan, a nese exercise like shadow box. Down below others are run- or doing calisthenics of one d or another."

PEOPLE CHANGED

ut the biggest change in China t Lee saw was in the people mselves.

he fabric of Chinese society changed as perceptibly as the ntry's physical appearance.

There is no question about the h level of personal satisfaction ng the Chinese today," he s. "They have enough to eat adequate housing, and they not have their historic fear of ase.

Today the average Chinese is sed, articulate and direct, perl characteristics that were rare years ago."

ee attributes the change in the nese personality to a number factors including a rising level literacy and economic well-g, but most importantly to the three forces that permeate the society and give it a higher sense of purpose: political consciousness, group morality, and self-reliance.

Political consciousness manifests itself in constant group discussions of Marxism, Leninism and the Thoughts of Mao Tse-tung and how they can be applied concretely.

"I was amazed at the degree of sophistication with which the common people are familiar with Mao's thoughts," Lee says. "I talked with a clerk in a Canton food market and asked him about Mao's "Essay on Contradiction," a work that still puzzles many scholars.

"The clerk was thoroughly familiae with the essay and pointed out how it relates to him and his work, and in the process demonstrated a complete understanding of the food distribution system in Canton."

He told Lee how the average demand for melons in Canton might be 40,000 pounds per day, but on occasion there might be a shortage and only 20,000 pounds available. This, the clerk said, was an obvious contradiction that would be straightened out by each food seller persuading his customers to buy fewer melons until the supply was back to normal, thus assuring each family at least some of the melons.

"Group discussions that are part of political participation in China have considerably altered personalities," Lee said. "The typical Chinese of two decades ago would rarely say what was on his mind. He was reticent and tended to beat around the bush.

"Now he is a trained speech maker, not only frank but articulate."

POLICE RARELY SEEN

Group morality has become an effective form of social control, Lee observed. Except for an occasional traffic cop, police are rarely seen. Fruit stalls are left open and unattended at night without fear of theft. Crime is no longer a major problem in the country.

The third force, self-reliance, is the basis of the new China's economic system. Lee says. Each person, town, commune, factory or region is expected to pull its own weight. To be able to stand on their own feet gives the people a new sense of dignity.

The belief held by many Westerners that Communism, and particularly the collective communities it created, had destroyed the traditional Chinese family is unfounded, Lee says.

"The old extended family was disappearing even before the Communists came to power," he says, and it no longer attracts the loyalties it once did. But the nuclear family, composed of parents, children and grandparents, is perhaps stronger than ever."

Lee visited his sister and two brothers, who still live in the coastal town of Hsia-pu in southeast China where he was born and raised. There and elsewhere he found that family life remained as important as ever.

"During my visit I saw for the first time overt expressions of love and affection between family members, something that I did not remember while growing up," he says.

A major change in family patterns, however, is the fading of the old desire for large families and particularly the necessity for male heirs. Lee says this desire is still found in some rural areas, but most Chinese have come to understand that a small family is a blessing.

Birth control campaigns have succeeded in cutting China's birth rate to under two per cent on the way to a goal of 1.5 per cent. Pills, injections and contraceptive devices are available free through regional health clinics which not only dispense information but also monitor the effectiveness of birth control programs.

"Those who do not come to the clinics for birth control assistance will be visited by a health worker who brings materials to them," he says.

"Group morality tends to encourage family planning because it is considered irresponsible to have too many children. There are also economic considerations since large families may still expect to have enough to eat, but nothing extra for the few luxuries available such as a watch, a bicycle or a sewing machine."

As an American citizen, Lee felt there was much warmth toward him from his former countrymen. He found that a vast reservoir of friendship remains in China toward Americans, though it does not apply to American foreign and economic policies, which the Chinese lump into the term "American Imperialism."

"I found that almost everyone was aware of the major political issues involving the United States, but there was relatively little knowledge of day-to-day life in America," he says. "The general population does not know much about how the average American lives and is generally unaware of the social problems in this country."

"It is a mistake to describe China today as a monolith," he says. "It is probably impossible for anything that large to be monolithic. Equally erroneous is the impression that Communism has had a leveling effect on the society. It has not been a simple matter of confiscation and redistribution of wealth and resources, but an emphasis on self-reliance as a means to pull the society upward."

But of all the changes Lee saw from the China he knew as a young man, one stands out. "The Chinese society today is a happy one," he says.

'JAPAN: 1948-1954' AT POST ST. GALLERY

"Japan: 1948-1954," a photographic exhibition by Betsy O'Hara, opened yesterday at the Nihonmachi Gallery, 1700 Post St., San Francisco, and will continue through October 31.

The photos on exhibit are some of the first taken by non-military civilians following the war and include documentation of the Japanese town of Shokugawa and people and places throughout Japan.

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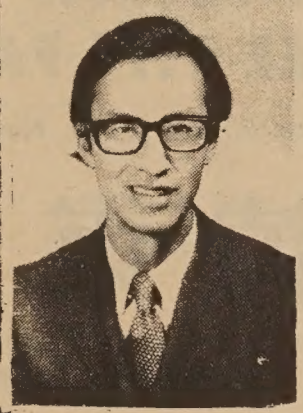
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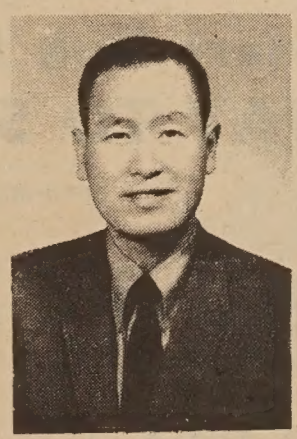
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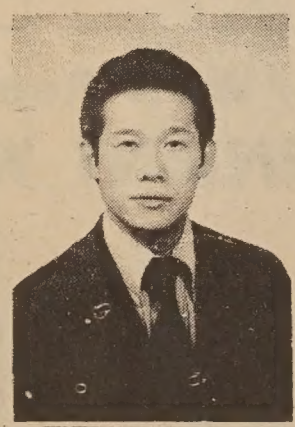
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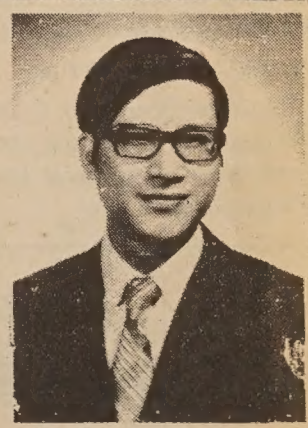
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EVENTS

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Local Asian artists exhibition at the S.F. Museum of Art.

SAT., OCT. 21, 12 NOON
S.F. Chinatown Lions Club Fashion Show at Four Seas restaurant. For tickets contact Mrs. Mabil Sing, 362-6929.

SAT., OCT. 21, 6:30 P.M.
Capitol Lions Club of Sacramento presents Moon Festival dinner and show at Confucius Temple.

SUN.-WED., OCT. 22-25
Film, "The Red Lantern," at Cento Cedar Cinema, 38 Cedar Alley, sponsored by U.S.-China Friendship Assn., $1.50.

THURS.-SAT., OCT. 25-28
Celebration Evangelism West Conference at First Presbyterian Church in Oakland.

FRI., OCT. 27
A retreat for high school students is sponsored by the Richmond Alliance of Asian Americans at White Sulphur Springs in St. Helena, Cal. Call Hester Yee at 232-7294.

TUES., OCT. 31, 6 P.M.
Chinatown Optimist Club in Los Angeles is sponsoring the annual Halloween Costume at the Alpine Playground.

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FRI., OCT. 27, 11 A.M. & 7 P.M.
"Tiao Chan," Chinese Mandarin film, showing at Laney College in Oakland. Free.

SAT., OCT. 28, 2-4 P.M.
Halloween Carnival, Chinese Community Church, 1535 Jackson.

ANOTHER CONVERT

West Germany has joined other European countries in establishing diplomatic relations with the People's Republic of China.

'BOWL OF HYGEIA' AWARDED TO CHUNG

PORTLAND, Ore. — Warren Y. Chung was honored by the Oregon State Pharmaceutical Association as its 1972 recipient of the A. H. Robins "Bowl of Hygeia" Award for outstanding community service.

Chung, owner of the Woodlawn Pharmacy, received the award at the Pacific Northwest Pharmaceutical Convention and Exposition in Boise, Idaho.

Chung was born in Astoria, Ore. He received his degree from Oregon State University. He is a member of the executive council of the Chinese Consolidated Benevolent Association, and is a past chairman of the Portland Model Cities health committee.

Chung has been active in the state methadone program and youth programs.

Warren Y. Chung (center), Portland, Ore., pharmacist, received the A. H. Robins "Bowl of Hygeia" Award from A. Peter Peay, district manager in the Northwestern Division of A. H. Robins Company. At right is Mrs. Chung.

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U.S. Department of Health, Education, and Welfare
Social Security Administration

Community Hour

Yellow River Concerto

In commemoration of the 27th anniversary of the passing of Chinese composer Hsien Hsing-hai, the Chinese Community Hour will present a performance of the Yellow River Piano Concerto (黃河鋼琴協奏曲). This composition, using themes taken from Hsien Hsing-hai's well-known Yellow River Cantata, was composed collectively by members of the Central Philharmonic Society of China. The work is in four movements: (1) Prelude: The Song of the Yellow River Boatmen, (2) Ode to the Yellow River, (3) The Yellow River in Wrath, (4) Defend the Yellow River.

The first two movements w presented the week of Octob and the last two movement week of October 30 (Wednes KQED-FM, 88.5 mc, 8-9 Saturdays, KALW-FM, 91.7 8-9 p.m.).

Selections from the Yellow Cantata (黃河大合唱) will also be presented on the programs.

News fro Hawaii

HONOLULU — Mon Chi H Au and Arlene Gillespie are lenging the state law which quires a year's residence in to file for a divorce. The two plained that they were de their constitutional rights. . . .

Harold M. Fong, assistant district attorney, filed an "i mation" in federal court cha Dr. Cyrus W. Loo, Honolulu matologist, with failure to proper records for the sale controlled substance. There jail sentence but there could fine of up to $25,000. . . .

Judge Benjamin Menor ha clared unconstitutional the H law which forbids the state ernment to hire aliens. . . .

Federal judge Martin Pen held the constitutionality o federal law which prohibits o ized gambling in states where bling is illegal. Two attor Brook Hart and David Schu had asked the judge to declar law unconstitutional. Walter represented by Schutter, among seven men charged violation of the federal gam law.

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東西報讀者協會與紐約 LINAIR 旅運公司合辦特別廉價遠東旅行

一、凡東西報讀者可參加本會廉價遠東旅行。每週出發，漫遊日本，台灣，韓國及香港。
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ENGLISH LANGUAGE CORNER 學英語

「學英語」專欄教材爲華埠英語中心及教局成人部所編撰。「東西報」編輯部略加整理，以便按期刊出。此教材特點是以實用爲主，讀者應找一位能說清楚正確英語朋友，反覆高聲把課文讀出，多聽多讀是學英語最佳辦法。

(十四)介紹

當別人介紹一位陌生朋友給你的時候，你應當說：「我十分高興與你相會」。可是這一句客套話也有五種大同小異的說法：

(一) I'm happy to meet you.
(二) I'm pleased to meet you.
(三) I'm glad to meet you.
(四) It's a pleasure to meet you.
(五) It's nice to meet you.

前四句有「高興」「開心」或「快樂」的意思；最後一句的 nice 有「好」或「眞好」的意思，直譯是「與你相會眞是好極了。」

* * *

在西方禮貌上，我們要先把男子介紹給女士，年輕的介紹給年長的。但其中也有幾個例外：好像女的年紀比男的年輕很多，那麼可以又如在一間公司裏，我們必要先把來客介紹給老板。這裏當然有尊重老板的意思。

話說回來，如果有人介紹一位朋友給你時，你要說句什麼說話呢？別忘了。你可說上面五句客套話中任何一句：「我十分高興與你相會。」

* * *

下面「請坐」有兩式。seat 有「座位」的意思。第一式直譯是「請佔一座位」。第二式是句問話「請坐，好嗎？」。應答「好，謝謝你。」

1. 請坐。
Please have a seat.
Won't you please have a seat?

2. 這位是我的堂（表）兄弟。
This is my cousin.

3. 他是從芝加哥來的。
He comes from Chicago.

4. 他在一間藥房裏做事。
He works in a drug store.

5. 他現在仍念書。
He still goes to school.

6. 他住在華埠。
He lives in Chinatown.

7. 他的姊姊是我的好朋友。
His sister is a good friend of mine.

家常食譜

△炒牛柳

材料：牛柳一磅，切成一寸小塊。洋葱半個切碎。一罐四安士小圓洋菇。一湯匙蜀粉（豆粉）。一湯匙醬油。半茶匙蒜粉。五湯匙花生油。一湯匙開水。鹽小量。

製法：把肉、蜀粉、蒜粉、醬油、半湯匙油及一湯匙開水混在碗中拌好。以半湯匙油炒洋葱，加小量鹽。另煮熱其餘四湯匙油，加進牛柳，煎些少時候然後炒之。再加進洋葱洋菇炒一分鐘即成。

MABEL'S TABLE

By MABEL LAI

FILLET STEAK SAUTE

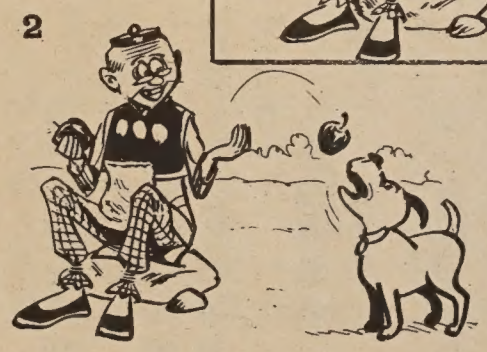
1 lb. fillet mignon, cut into 1 inch cubes
1/2 onion cut into chunks
1 can 4 oz. button mushroom
1 tbsp. corn starch
1 tbsp. soy sauce
1/2 tesp. garlice powder
5 tbsp. peanut oil
1 tbsp. water
salt to taste

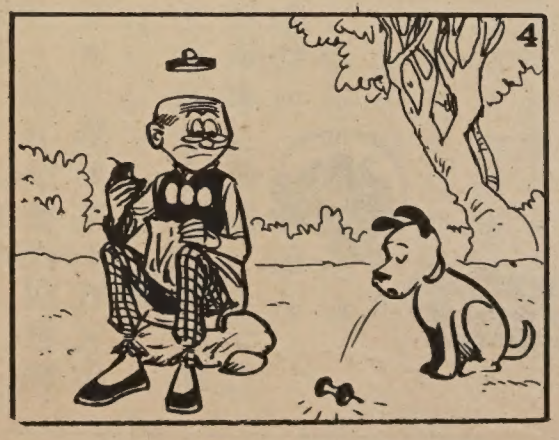
Mix the meat with corn starch, garlice powder, soy sauce and 1/2 tbsp. oil and 1 tbsp. water.

Saute onion in 1/2 tbsp. oil, adding salt.

Heat the remaining 4 tbsp. oil till hot. Stir in the steak. Let brown for few seconds before stirring again. Add onion and mushroom and saute for another minute.

好本領





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物品裝潢

楊凡

古人說「買櫝還珠」，是含着譏笑一個人愚蠢無知的意思。但是時至今日，許許多多的商品或事物，都是以「櫝」取勝，縱然不是買櫝還珠，至少也是重櫝輕珠哩。

櫝就是裝物品的盒子，也就是裝潢設計。本來，物品的目的在求實用，食以充飢，衣以禦寒，房屋以蔽風雨，只要能達到目的就算了。但是，當人們的財富逐漸增加，「行有餘力」的時候，在實用的目的之外，還要滿足精神上的需要；追求心靈上的享受。另一方面，產品愈來愈多，生產者彼此間的競爭愈來愈激烈，單靠事物的本身不足以在推銷上致勝，於是就得在裝潢設計上下工夫。

鐘錶的功用在計時。買一個鐘錶當然要求其正確耐用。但大部分的鐘錶都是正確耐用的，爲甚麼若干牌子暢銷而若干牌子受人冷落？關鍵完全在於式樣的是否受人喜愛。有些人買鐘錶，根本不問內部的機器如何，只要欵式中意便選上了，這和買櫝還珠又有甚麼不同？

收音機也是一個例子。今天市面上所有的電晶體收音機，其內部機件的配置可說千篇一律。但是外觀型式，則各出心裁，別翻花樣，爭奇鬥勝。因爲產品能不能獲得顧客青睞，幾乎完全靠外觀而不在乎內容。美國的「闊佬」，一年換一部汽車，並不是舊車機件失靈或者損壞，而是由於汽車公司又產製了新的式樣。

仔細想想，種種日常用品，也都在設計上出花樣。糖都是甜的，但由於配料、形狀、色彩、包裝的不同，而有五花八門的糖果。餅乾都是麵粉做的，却是裝潢富麗 圖案動人。那個彩色鐵皮盒的成本 也許比餅乾本身還要高。每個家庭都有烟灰缸、玻璃杯、枱燈……但仍不斷的換新，爲的是有新設計。試想想，高貴的香水看得上眼？婦女們的衣服，要是爲了禦寒蔽體，一件嫁時衣可以穿一輩子，如今却爲了花色和欵式，而隨時添置新裝。房屋，是比較值錢的，所以在過去，闔闔撲地，千門萬戶，全是同一格式。但到了今天，建築也講究外型，講究色彩，不單是堅固耐用便滿足。除了白米、青菜、蛋、魚肉、等自然物產外，每一樣東西，幾乎都加上了人工的渲染、粧點。換句話說，「櫝」愈來愈比「珠」重要了。

據統計，美國的工商業，花於產品品質改良的投資，只佔百分之三十，花於裝潢設計的改進者却佔百分之七十。我國古代對於裝潢設計十分注意，商彝周鼎，歷代陶瓷的形制，不是美不勝收嗎？

▲聘請衛生行政人員

華埠安樂居健康中心，現聘請(一)公共衛生護士(二)社會工作(三)行政秘書等人員，應徵資格須具學經歷外，以能說英語及廣州語爲標準，有意者請電話：五五八—二八八四洽商。

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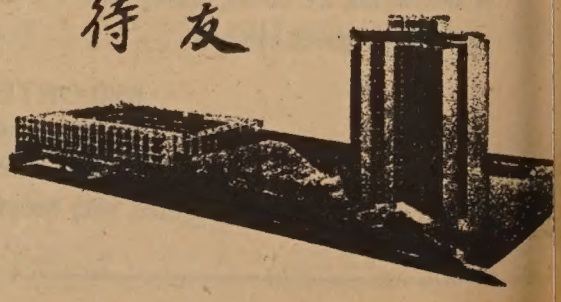

來信

(一)編輯先生：上週在退伍軍人禮堂放映丹麥記者中國影片並非一九七二年所攝，此片已在三藩市放映多次，代理影片商在廣告上欺騙觀衆，應告他們一狀。（李懷森）

＊ ＊ ＊

(二)編輯先生：家長會公開函刊出後，華埠議論紛紛。本人認爲嚴泮欣余河兩位今已榮任教育局中董事會主席職，理應發表公開性文字，表明教育局態度，使雙方能化敵爲友，共同爲兒童教育盡力，則華埠幸甚。（周能旺）

短聞

※搖彩獲三萬餘元

上週五西報以頭條新聞刊出屋崙一婦人在李糯夏樂俱樂部於二十分鐘內玩一元一次之「吃角子老虎」，竟一連搖出兩次「滿彩」，爲首一次是二萬七千八百九十五元，第二次是在她等彩款的時候再玩，又在另一機搖出五千元，成爲賭城有史以來「吃角子老虎」搖彩最大

亞里奧圖市長參加雙十酒會留影。（黃源超攝）

※家庭計劃會聘計劃主任

華埠北埠區家庭計劃會擬聘計劃主任一位，管理行政事務，待遇從優，有意者請即到哥倫布街五一一號家庭計劃教育所面談（電話三六二・五七二八號）。又擬聘半工女職員乙名，爲本區成人作家庭計劃教育服務，應聘者要通曉中英者，有個人家庭者更佳，請到該所面議。

※市參事會組織老人事務委員

三藩市參事會決定在市府內，組織一個老年人事務委員會，專爲解決有關年老市民問題，而爲三藩市約十萬名年老居民服務。

該老年人事務委員會，將由二十一名委員所組成。其中十五名爲委任，均須屬五十五歲以上之市民，包括四名爲市長委任，及十一名由參事會委任，其餘六名爲市府官員，屬當然委員。據市長行政助理透露，在十五名委任委員中，參事會佔十一名，而市長僅得委任四名，似爲不當。但參事會指出大多數年老市民均表示願意接受較多之委員，由市參事會委派。

※中華同學會語言班開課

美洲中華同學會，定於本月十四日開始辦理本年秋季初級粵語會話班入學手續。

今年在李嘉歡會長領導下，由蔡香萍同學主持的語言班，已定於十月十四日至十二月三十日，一連十二週，每星期六上午十時至十一時半，在沙加緬度街八五五號男青年會上課，不收學費，歡迎家長携帶十二歲以下子女，到來註冊，手續費每生二元，如有其他問題，請撥電話七五一—一二一九向李嘉歡會長詢問。

※華語孕婦指導

東北衞生局第四分局（即美臣一四九〇號），定於十一月一日起，逢星期三下午二時至四時，在該址開設孕婦指導班，由公共衞生護士，用粵語講解，關於孕期的健康，胎兒的發展，及到院留產的情形，家庭設計，及料理嬰兒方法，並有開奶及嬰兒冲涼示範。

※雷霓學院映國片

屋崙市雷霓學院中國語文系將定期十月二十七日（星期五）在該校大講堂放映中國歷史影片「貂蟬與呂布」，免費招待各界，第一場放映時間爲上午十一時至下午一時，第二場爲晚上七時至九時。

電視

（上接首頁）

育電視，經於十月十四日（星期六）開始，灣區居民可分別由兩個電視台播映中學習，首次播映（十月十四日）是在KPIX第五號商業電視台，時間爲上午七時，接着復於十月十七日（星期二）下午十二時三十分及下午六時在KQED第九號教育電視台重播。

第二次播映爲十月十五日（星期日），在KPIX第五號電視台播映，時間爲上午七時三十分。復於十月十九日（星期四），在KQED第九號電視台重播，時間爲下午十二時三十分及下午六時。

每週兩個電視台都在同樣時間交替播映，即每一課程的教材，每週重複三次，直至六十個課程播完爲止，估計時間約爲三十個星期。

有關教科書方面，每套三部，進修者可預讀教材，看完電視課程講解後復自作練習題，如果學者有任何困難，各社區現已發展開「義務教師」運動，將可由他們進行補習。

教科書每套十元，另加稅五角，郵費七角半，可向KQED電視台購買，如能證明是貧窮人家，或可免費供給。

由於這是一項極具意義的教育計劃，使無文憑者可在家中完成學業，有高中的學歷謀生，所以各社區公共機構對此極端重視，發動社區內失學居民屆時進修，同時設立「電視學習中心」，使家中無電視者可集體學習，并廣徵義務教師解決學生在學習上所遭遇到的難題，同時設法籌款爲低收入的家庭學生購買教科書。

如對這一計劃有所查詢，可電八六四—二〇〇〇駁線二一六接洽。

註一：「前途在望」的電視節目是 YOUR FUTURE IS NOW...

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橋是路的姊妹，路是橋的兄弟。
人世間有走不盡的路，也有過不完的橋，橋帶領你到達彼岸，路引導你走向未來。

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隨筆

地下城

余卓雄

路過克廟，見一路牌，上面寫着「本城人口五百」。

克廟在三藩市之南，是幾個墳場所組成的一個袖珍小鎮，所謂人口五百，一定是指那些爲喪家服務的活人，因爲在芳草之下，安息的靈魂，何止萬萬千千，說是「地下城」，並無不對之處，我這個思潮，完全是「本城人口五百」所激起的漣漪。

我停車環顧左右，看各種不同的宗教團體，擁有他們自己的特區，無論相信輪迴或復活都好，一致認爲生死相關。那些認爲生時倖免於法的，死後能否仍逃脫審判呢，那要憑他本人的勇氣了。

美國人近來大發慈悲，力倡廢止死刑。大理院說：「死刑是一種非常而殘酷的行爲。」我讀後十分失望，因爲這種解釋，不像出於博學精理的全國最高法律權威專家之口。有一次，我拍掉一隻蚊子，曾令五歲的啓志掩目不看。有那一種死，不是「非常而殘酷的行爲」呢？

先有法律？還是先有死刑？我想兩者都是提名無分先後。法律不單指條文，也指良心上的自覺，一念之間，行爲敵不過良心，死刑已定，因爲肉體的毀滅，由屬靈的腐蝕所致。

保羅寫信給羅馬人說：「罪的工價就是死。」一刀兩斷，絕不含糊，也不需要投票和辯論。由誰來執行極刑，是人治理人的問題，不是人道不人道。只要看歷史，人把人處死，並不杜絕罪惡。心理學家說，犯罪的人，每每不由自主，何來對後果顧慮？也不是法律不完全，而是人缺乏可以把仇恨變爲愛心的能力。

世界上的宗教，由是互相供獻解救的方法，生人可以放生以養生。但是一隻烏龜，一條大魚，或是一隻畸形的動物，如何可以代替一個自稱萬物之靈的人的罪孽？有時生者代死者洗禮超度，被度者也未必願意，是哄生呢？還是欺死？由此推想下去，一切妙法，不過是賺錢的把戲。眞罪未除，假赦免也沒有功效，豈不比死刑還「非常而殘酷」嗎？

也許，按人的常情，死既嚇不倒罪，那麼不如讓罪人活下去吧。但問題又來了，法律的正義感何存？惡如不懲，爲善的又何苦來哉？一旦黑白不分，是非顚倒，宇宙秩序騷然，活的不如死的太平了。保羅跟着說：「惟有上帝的恩賜，在我們主基督耶穌裏，乃是永生。」他是說，人如悔改自新，就是永生的開始，聽來簡易，亦是人生最難的一課。

紐頓牧師把「出生入死」改爲「出死入生」說：「這句話，好像把次序顚倒了。其實，我們不是從生到死，不是來自塵土，復歸於塵土。我們是從死踏入生命。一個得勝的，佔優勢的生命，展翅待飛……如果沒有上帝，我們站在這麼一大片土地上生活，一定覺得很可怕，生猶如死，那就不是天命，而是刦數了。」

小時候在祖國，好奇地跟着人潮去郊外看過一次行刑，至今仍然恐怖在心。古羅馬看人獸相鬥爲樂，現代的拳王衛冕，全國傾巢以赴，台上血流面腫，台下瘋狂叫號，「非常而殘酷」的，豈止死刑而已？無論如何，我們今天能覺察到這一點，總算是給人類一個警覺。

短聞

※父母領救濟金　兒女負部份責

加省現有法例，凡老年人爲父母者，現在領取福利救濟金，而其子女有能力，應負責供給其父母生活費一部份。依照此例，加省現有七十五萬成年人，應負擔此責任。惟加省農村法援會，認爲此例有歧視貧窮居民之嫌，現正向加省最高法院上訴，請求宣佈此例有違憲。

※國民招待儲戶　國民儲蓄貸款會，以十月一日至十日，爲第四季存款開始之階段，亦即儲戶重新投資之時期，特舉行健康週，以萍果汁、健康餅及健康糖，招待儲戶及各界人士，並以英文衞生書籍，分贈僑胞，計七天之內，駕臨該會華埠分行者，達二千五百人，共飲萍果汁一百二十加崙，熱鬧情況，得未曾有。

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中國菜在美國

紐約時報撰文報導中國餐館蓬勃發展，除歸因於華人移民增加、美人口味喜歡選擇等原因外，並稱尼克遜總統之訪問大陸，及中共人員之進入聯合國，也是引起美國人對中國菜發生興趣的原因。

著有「美國華僑餐館工業」一書之陳本昌，對此項報導，表示未盡同意。

陳本昌不承認尼克遜訪問大陸是刺激華僑餐館業發展的主因。

他說：華僑餐館業迅速發展，主要是因爲：

（一）中國烹飪術比外國高明：外國人做牛排、猪排都很簡單，只是在平面鍋上烤一烤，然後加點鹽、馬鈴薯、蕃茄之類，吃魚也只是白煮或油炸。不如中餐菜式變化多，烹飪技術好。

（二）中國菜價格比較便宜：普通到西人像樣的餐館吃西餐，至少非十元不可，但中國餐館多數在五元以下，便可大飽一餐。

（三）外國人家庭多缺乏廚師：西人多係小家庭制度，很少僱廚師或佣人。每日三餐，只講營養，不講烹調。想吃一頓好餐，非到外面餐館不可，中國菜既然價廉物美，自然大受歡迎。

（四）中國餐館已開始採取配菜及「家庭餐」制度，由經理代爲介紹各種可口菜餚給顧客，使客人可以同時嘗到幾樣菜。

此外，中國菜難學難精，家庭請客困難，也是促使顧客光顧中國餐館的原因。但也有人認爲尼克遜訪問大陸，的確刺激了美國人的好奇心，因而多向中國餐館問津。

說短炫長

（漢）

「不說人短，不炫己長」，是舊日農業社會的道德信條之一，如果大家都以此爲行爲準則，的確天下太平。但在今日的民主與工業社會中，「不說人短」決不能被解釋爲曉得他人做了壞事也不去揭穿，爲他隱惡。在舊日農業社會中，人與人之間的來往較少，一個人做了壞事對他人的影響尚屬輕微，爲人隱惡尚無大礙。但在今日的民主與工業社會中，人與人之間的關係太密切了，如果對於壞事不加揭穿，常會影響大多數人的利益。隱惡的結果常致是非不分，使一般民衆無法對某一特定的個人作適當判斷，致使惡人得志，善良受害。

「不說人短」在今日社會中雖仍可適用，但僅指對他人的行爲能力及未做出惡事前的私德不去公開說出而言。如果這個人做出惡事不加揭穿，那便是姑息養奸，最後必將使衆人的利益受到重大危害。因此，「不說人短」僅能對人而言，就事論我們應該認清的第一點。

「不炫己長」的情形也相類似。它是一項美德，但如作太籠統的解釋，即不能適合今日民主與工業社會的要求。在目前要使政治、經濟與社會迅速進步，人人必須竭盡所能，作其一份貢獻。如果把「不炫己長」解釋爲不表現自己的長處，則遵行者往往是好人，結果是好人不出頭，壞人得志。這種情形太危險了。尤其有能力的人如果遇事抱持一種「藏拙」的態度，不求進取，整個社會的進步便將受其影響。因此，「不炫己長」要適合於我們當前的社會，其重點應在「炫」字上，即勿作不適當與過份的炫耀，可是有長處還是應該在工作上表現出來。否則你有長處旁人不曉得，終至沒沒無聞，老死牖下，對自己，對於社會國家，都是一項莫大的損失。如果像千里馬那樣必須待伯樂去認識發掘而後爲人知，不自行路給人家看，在古往今來的社會中，都是不切實際的，而以今日爲猶甚。

抗戰八年

我們向來鼓勵「傳記文學」，而不一定以風雲人物的傳記爲重，平凡人的經驗，也有其一定的時代或歷史價值。

李貞明牧師乃一詩戰八年期間，身歷變亂，流亡五千餘里，對可歌可泣之事或身邊瑣屑，雖一鱗半爪，亦彌足珍重，其新著「抗戰八年身歷記」最近脫稿，即將在「東西報」連載

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本銀行爲華資經營開張年餘荷蒙各界人士愛護惠顧業務蒸蒸日上且得加省政府銀行部批准在華埠士德頓街一二二六號開設分行加强爲華埠商店及各界人士服務修整工程經已開始正式開張營業日期當在不遠特此預告敬希留意爲荷
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濟貧之道

羊凡

聯合國貿易暨發展會議最近公佈了一份低度開發國家中最貧窮的國家的名單。他們根據下列三項標準來決定何者爲最貧窮的國家：（一）國內生產毛額（國民生產毛額減去出口產品值）的個人平均值每年不足一百美元，（二）製造業在國內生產毛額中所佔的比例低於百分之十，（三）文盲超過百分之五十。根據這三項標準，聯合國貿易暨發展會議公佈的世界最貧窮的國家共有二十五個，其中非洲佔十六國，亞洲及大洋洲佔八國，拉丁美洲有一國。

貧富之分，所在多有。一個社會裏，有窮人和富人，整個世界，有開發的國家和落後的國家。可以說自有人類以來，就有貧富之別。

經濟學家曾經定出一個公式，「快樂」等於「物質消費」除以「慾望」。古代的人，慾望不大，大家也都以「安貧樂道」、「樂天知命」相勗勉，物質消費差一點，粗衣糲食，簞瓢屢空，仍可以不改其樂。今天非洲腹地的人們，也依然如此。雖然過着最原始的生活，含哺而熙，鼓腹而遊，無慮無憂，不求不忮，享受着生活的樂趣。但是環境却在激烈的變化。由於人類接觸的頻繁，交通和各種傳播工具的發達，使本來被「封鎖」「禁閉」的人們，眼界大開，他們看到別人豪華闊綽的生活，看到這個世界上五光十色、層出不窮的事物，產生一種無可抗拒的誘惑力。於是「慾望」大增。當他們的物質消費不能比例增加的時候，他們的快樂自然隨之減少，也就是產生痛苦。這種痛苦，便是今天社會仇恨嫉妒、紛亂動盪的根源。

富有的國家，由於工業科技的迅速而累積的發展，愈來愈富，但貧窮的國家，缺乏生產的手段，情況毫無改善，於是貧富的距離，也就愈來愈遠。

挽救貧窮，不能用分一杯羹式的救濟方式，這樣永遠解決不了問題。唯一的途徑，就是帮窮國從事開發，人民接受教育，發展生產事業，國民生產額因之提高，人民也就會由貧而富。

假日

敬儀

假日的可愛，最近才開始領畧到。你可以悠閒的做你自己想做的事情，可以安草地上曬太陽，看螞蟻搬運食物，你可以……主要，你可以知道並且認識你自己。

沒有爲生活肩起担子前，每天都是假日，但並覺不出它的可愛來。浪費着生命時只有空虛之感。有時，太多的空間會令我懼怕，恍惚自己在向下沉，沉到甚麼地方不知道，却又抓不到能保持阻止自己向下沉的東西。爲謀衣食而做的工作，雖然刻板、單調，但至少消滅了那空虛、向下沉的感覺。有甚麼事比靠自己的勞力謀生更值得驕傲的？這種驕傲是每個人都應該有的。但是，在刻板單調的生活中，人便盼望假日了——那一段可以由你任意支配的時間。

每個人消磨假日的方法都不同；最時髦的是去旅行、野餐。這種方法雖令人精疲力竭，但可以拓廣人的視界，消除偏見。最普通的是去看電影、吃小館，刺激你的視覺與味覺，滿足人一部分的好奇心。最古老的方法可能是鎖門睡覺，中午才起身，午飯後又一個午覺，養足精力預備在未來的日子中消耗。看小說、聽收音機、種花、哄孩子……這樣渡假的應該是最正常的，不過偶而會被認爲沒有出息。反常的是利用假日來賭博，可能從中午開始午夜後才鳴鑼收兵，輸家同贏家都是紅紅的可怕的兩隻眼睛，我實在看不出這種消遣有甚麼快樂。

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金山客批世情

「長舌」管制？

三藩市市參事會通過管制噪聲，違者罰欵五百或監禁半年。

金山客曰：「長舌婦」亦在此管制法令中否？

下放農村

共和黨領袖福特訪問中國大陸歸來，在下議院報告其訪華印象，提議美國知識份子應下放農村。

金山客曰：美國政界名流，早已下放農村矣，甘迺廸家族有農莊，詹森有農莊，艾森豪亦有其農莊，政務冗忙之餘，下放農村確有其作用也。

男女飽暖之別

心理學專家研究結果，一般女性在獲得一個美滿歸宿以後，其心滿意足程度較男性爲穩定。

金山客曰：是則「飽暖思淫慾」乃專指男性而言。

裸照合法

三藩市一家純女性公司，爲迎合女人愛看男性胴體心理，乃成立一印製機構，專門製造裸男招貼畫發售。

金山客曰：美國法律，男人公開暴露乃一種罪行，但將暴露製成圖片，則可合法買一條。但褲脚有些打結，原來每條褲子已經縫入一千元鈔票。

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得咳笑□□□ 現場錄音

一年以後

甲：琴晚個齣戲你有冇睇呀？

乙：乜唔睇啲，不過睇咗第一幕就走之嗎。

甲：點解唔睇埋佢呀？

乙：我點等啲，個份說明書寫住第二幕嘅時間係一年以後囉嗎。

文盲寫信

二伯：星仔，你响處劃乜嘢呀？

星仔：我寫緊封信俾亞啤仔。

二伯：你連字都唔識寫，點寫信呀？

星仔：有乜緊要嘢，啤。」人們由

可笑的遺囑

一對老夫妻很難相信這般幸運。他們接到一封信說有一個遠方叔父死了，遺囑上有他們的名字。看來這一雙靠養老金維持生活的老夫婦窮困日子已過去了吧。豈知將那封信再讀下去：「他將一個古老錫面盆遺贈給你們。」

這是遺囑無聊故事之一。許多人故意在身死後開玩笑。紐約一商人怕死後遺體白糟蹋了，遺書寫明將他的骨頭做鈕子，他的皮膚經過製革過程，做成女子手袋，而身體合適部份用來製做小提琴的弦線。

更荒唐的是十九世紀法國名女人利琴美夫人遺下二萬法郎作爲每年一次的獎金，獎給寫出同情疾病與死亡最佳文學的人。

美國維吉尼亞西部一農人，據說在出生時已發了癲。遺囑發表之日又證明他的神經的確有問題。上面說：「我有七十一條褲子。我嚴限遺囑執行人將之公開出售。當我身死之日即行出賣，每人只限購一條。」人們由世界時遺書寫得非常惡意。他吩咐人們，將來其妻死了，不能和他合葬一穴。他只叫撥出

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胡燕妮 楊于帆 喬莊倩
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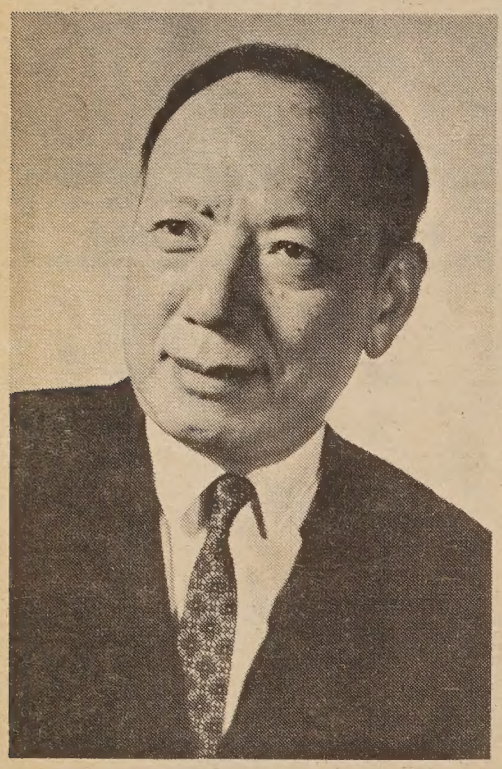
SHANGHAI HAS CHANGED

EXTORTION CHARGED IN OAKLAND

陳省身談大陸之遊



DR. SHIING-SHEN CHERN 陳省身

舉世聞名的數學家陳省身教授曾應北京當局的邀請，返大陸作爲期一月的訪問，和國內學術界，教育界人士交換意見，所見所聞甚爲豐富，現定期十月廿一日（星期六）下午二時，應加大中國同學會之邀，以國語爲灣區同學及國人暢談其訪問觀感，地點卜技利加省大學學生聯合中心。

＊　＊　＊

陳省身教授一九一一年生於中國，一九三〇年爲清華大學數學系第一位研究院學生。一九三四年留德，三六年在漢堡大學獲數學博士學位。四三至四六年在美國普林斯頓大學高級研究院任院士。四六年回中國任科學院數學部主任，四九年返美。自六〇年任加大教授至今。

陳博士爲世界數學權威，有多項發明及著述。爲美國科學院及中國科學院院士，曾獲美國數學協會最高曹雲尼 CHAUVENET 獎狀，又獲芝加哥大學，德國漢堡大學及香港中文大學所贈榮譽博士銜。

電視機商遙傳認稱

通過考試承認學歷

美國電視教育，早已向兒童方面發展，如著名的「電力公司」及「芝蔴街」等，早已「膾炙人口」，獲致很大的成功。現在有一項更重大的計劃，是透過電視來推行成人教育，爲中途退學或無法入學的青年甚至上了年紀的人，都可有機會坐在電視機旁進修，按照教科書的教材學習，修畢課程，通過「普通教育發展考試」（G・E・D）合格，并可發給中學文憑。

這項電視教育名叫「前途在望」（註一），是由紐約一家非謀利機構「人力教育學院」所主辦并編訂教材。共分六十個「半小時課程」，科目包括英文文法、社會科學、自然科學、文學及數學等。

電視教材是顏色的，并加配音樂，分析，劇化解說等，以最新的技術使課程生動易學，學生大約要具第七班的程度，便可受教。

「前途在望」的教

（下轉第11頁）

認清身份和處境

中國是世界上一個偉大的文化古國。數千年來，只有別國使者來中國朝貢，只有別國人民要來歸化中國。很少有中國人要往外國入籍久居的。這數百年來中國受到外侮內患，沿海人民被迫往海外謀生。中國政府既不能護僑，又無妥善處理歸僑辦法，結果無數僑胞申請轉爲僑居國籍民。也有不少拿了「永久居留證」。

第一代的僑民雖然受到切身之痛。但仍對中國滿懷情感、滿懷期望。第二代及第三代的生於國外，不諳華語，不明中國風俗習慣，也沒有機會受中國文化的薰染，自然與中國更感隔越。在這裏我們不是要談論如何在海外傳揚中國文化，而是希望海外華人認清我們的身份和處境。

屬中華民族者，不論在何處出生，均可稱爲華人。華人穿的可稱華服，說的話可稱華語。但一個國家的國名國號則是政治上名稱。「中國人」是指持有中國國籍的人。如有德人法人入籍中國，他們是中國人，而不是華人。在美國的華人也是一樣，他們若入了美國籍，則是「美籍華人」或「美」，結果無數僑胞申請轉爲僑居國籍民。也有不少拿了「永久居留證」。

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（劉池光）

以往若有人持這類言論，必被人認爲是忘本忘祖。可是隨着世界政局的變遷，這些實在上已沒有什麼新奇了。

鼓吹「國家、種族」和「政治、文化」上分別清楚最力的是星加坡共和國。在那裏常用的名詞是「華人」、「華文」、「華語」。從港台大陸寄去的書報常有被查禁的，但他們指明不是禁「華文」，而是禁若干政治性文字。因此台港雜誌有的印行兩種版本。運星加坡的不刊中國國旗，不刊有關中國政治上的文章。

最近北京電訊中謂葉劍英在國慶宴會中也指出「華僑」和「外籍華人」之別，鼓勵外籍華人奉公守法，爲其本國福利盡力。

只有分清身份，認明處境，我們在僑居地才不會被人誤會。對中國滿懷深厚情感的「外籍華人」，仍然可以一面爲謀求僑居地利益、一面爲促進中美兩國人民的互相瞭解而努力！

（劉池光）

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